THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands or

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE MOUNTAIN FLOWERS—I.

By K. S. RAMASWAMI SASTRI, B.A., B L.

The torchlight lily with its flaming hood,
The modest beauty of the daffodil ;
The daisies sweet that gem the slopes of hill ;
The radiant rounded dahlias red as blood;
The blushing rose in its love-dreaming mood ;
The jasmines that with perfume breezes fill ;
The lilies' chaste white starshine by the rill ;
The violets gracious as sweet maidenhood:—
Thy shining emerald slopes thus brightly sown
With these and other flowers ashine like moons
And sweet and stainless as a maiden's dreams
Do make thee Nature's fit refulgent throne
Beneath the cloudless blue of summer moons
Hymned by thy tuneful bards—the singing streams.

Great Thoughts.

To live cheerfully with ourselves is among the most difficult tasks which life lays upon us. When one thinks of it, there is something appalling in the necessity of spending all one's time for fifty, seventy or more years with the same person. This inevitable companionship with ourselves, this necessity of seeing always with the same eyes, thinking with the same brain, doing work with the same faculties, passing through all manner of experience with the same temperament, makes life one long monotonous imprisonment unless every resource for enlargement and enrichment is used. It is this blighting monotony rather than "the slings and arrows of outrageous fortune" which drives some men and women to the mad folly of suicide—that futile effort to break away from self instead of emancipating self. For monotony is far more difficult to bear than misfortune, as the fury and perils of the storm are easier to endure than long, weary weeks of dull grey weather. The changes and the dangers of the tempest may terrify us at times, but they take us out of ourselves, they make us forget ourselves, they fasten our thoughts on the movement of the world about us. To mix with action, to feel the stir of the world, to be in the vortex of change, involves great and inevitable risks ; but life itself is a constant risk.

In the republic of God there is no patent of nobility but this: to recognise obligation. The moment that any man perceiving that he is not his own, nor are his goods his own, sets out in any particular to spend and to be spent for others, that moment he passes from the lower to the higher order of being. As the ultimate sin is selfishness so the ultimate virtue is self-giving.

Being busy and being useful are not necessarily the same thing. It is possible to be so fully occupied with some worthless undertaking that one has no time to do things that most need doing.

Innumerable people are good beginners ; they start off with a great interest and a high enthusiasm. But the number of those who can be relied upon to go through with a given task, to fulfil an outlined plan, are far fewer. In every life there is inevitably a certain amount of monotony and wearisome toil, and those who shirk their share of it are enfeebled and weakened. There is a great personal gain in a cheerful tackling of life's difficulties and a steady endurance of the hardest that is our rightful portion ; it will strengthen our moral fibre, enrich our character, and make us the "soldiers" that we are called to be.

Events of the Week.

After a very long delay— a delay of nearly fourteen months after the occurrence—which can never be wholly explained or excused, we have before us the report, or rather two reports, of the Hunter Committee, on the Punjab disturbances of 1919. If the delay was hard to put up with, the terms of the Majority Report are harder still to reconcile ourselves to. The Majority Report is the unanimous production of the five European members of the Committee and a perusal of it is enough to make us conclude that the London *Daily Herald* is right in holding that it is "a fairly comprehensive whitewash of everybody concerned." It is very unfortunate that the report is divided. The Majority Report is signed by the five European members while the Minority Report is signed by all the Indian members. Not the least part of that misfortune is the fact the five European members ar unanimous in their view of the action of the Punjab Government in 1919 while the three Indian members arrive at a widely different conclusion. As *the Nation* correctly remarks, were it not for the despatch of Mr. Montagu we should regard the Report of the British Majority of the Hunter Committee as an almost irretrievable disaster to the British Empire. This is what *the Nation* says:—" Even as it stands under the Secretary of State's vigorous repudiation, we shall be gravely in fault if we minimise its evil effect....The acts of certain British soldiers and officials in the Punjab were inhuman, excessive and cruel. Those of General Dyer in particular were of such a character that we can only rejoice that the British Army has at last been purged of their author..."

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The Nation continues:—"To those who bring an open mind to the reading of the essential documents in the case, it is evident that in the minds of these officers and civil servants martial law appeared not as a weapon of necessity in the presence of grave disorder, but as a means of terrifying and humiliating the people of India. A mob had committed certain brutal and outrageous acts against Europeans. They were limited in number—five British being killed and a British lady maltreated—and they were offences of passion rather than of premeditation. The official retort was to establish order, not merely by drastic dealing with homicidal crowds or a deliberate search for the offenders, but by a general reign of terror. For that purpose Amritsar was treated much as a Roman General would have treated a conquered or a revolted city of Parthia or Greece. All classes of the population, gentle and simple, young and old, presumably guilty or obviously innocent of taking part in the disorders, were dealt with under a common rule of arrests (combined with torture by the Police), curfew orders, cumpulsory salaams to Europeans, cumpulsory parades, inhibitions on travel, and other regulations designed to impress on Indians the Sacrosanctity of English men and women. This is the view of Indian Government over which the Report of the majority deliberately throws a shield.

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General Dyer did not fire to disperse a dangerous mob. He expressly disavowed any such intention. General Dyer was acting not militarily so much as politically. He fired to "reduce the morale" of the disaffected people of the Punjab. For that purpose he was quite prepared to kill all the 10,000 or 15,000 people including some children collected in the Jallianwala Bagh. "*I had made up my mind*" he says "*that I would do all men to death if they were going to continue the meeting.*" Still the Report of the Majority regards General Dyer's conduct merely as "open to criticism."

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The *Daily Herald* is stronger in its remarks on the Majority Report. It says (as cabled to the Bombay Chronicle):—

"The Massacre at Jallianwala Bagh sent a thrill of horror across the whole world. It has won international notoriety, and lovers of freedom in every country will look eagerly for an indignant repudiation of this horror. But they will not find it. The European Majority on that Committee considers that General Dyer was guilty of a grave error not because he began slaughter but because he let it go too far. A whiff of grape shot would have served but he exceeded his ration of frightfulness and erred gravely. The majority is entitled to its opinions on the nature of the error but we have sufficient faith in our fellowmen to believe that this opinion will not be popular. In our view this astounding decision will constitute as black a stain upon the record of this country as the crime it condones. It is the final step in the moral degradation of British Imperialism, for it shows that our Militarists commit atrocities in a temper and that our Bureaucrats excuse them in cold blood. The ruthlessness of the offence is equalled by the shamelessness of the verdict."

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The above remarks are no doubt strong but not stronger than the need of the occasion. It was open to the European Majority to disavow this use of military law as an instrument not of State necessity but of the super-eminence of an Olympian caste. Again we agree with *the Nation* when it says. "Half a dozen sentences in the Report would have sufficed to disavow the conception of our rule in India as a Conquest, and have stamped on the massacre of Amritsar the character that civilised opinion has affixed to the German disgrace of Louvain and Dinant. Those words were not spoken."

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If we read carefully the Majority Report and take the trouble to collect a number of timid, colorless, fugitive and self-contradictory phrases, we can assemble a sort of a kind of a condemnation of a very few of the worst acts of the authorities in the Punjab. But as *the Nation* emphatically puts it: "We take leave to say of these hinted half-censures that they amount to nothing as a moral or a political verdict. We cannot claim moral sensitiveness for a body of British Gentlemen who can absolve General Dyer from the guilt (which no decent soldier would incur at the cost of a wounded enemy) of leaving hundreds of stricken people on the ground of the Jallianwala Bagh without an attempt to provide medical aid. And we maintain that the use of inadequate and half-excusing words to describe actions that revolt humanity is in itself a reprehensible act."

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The Nation pertinently asks:—"Are these Indians of the same flesh and blood with ourselves? Do we govern them to gratify our pride of race and to sate our revenge when that pride is hurt, or for their own good? There is not a sign in the Majority Report that the idea of service has penetrated the minds either of governors of the Punjab or of their official critics. On the contrary there are many tokens that in the face of the provocation of the riots they have lost even the notion of benevolent mastership. So far as our reading of the Majority Report informs us, we cannot find a single instance in which the practice of firing on a crowd, after the briefest warning is not strongly supported........................ Since when was Prussianism the only means of a British administrator with half a dozen disorderly mobs to cope with? The case of the Majority was that the Punjab was reeking with sedition. They discover a rebellion, as they admit, in the absence of any organisation or "antecedent conspiracy" or of the distribution of arms among the rebels. It seems to us that Mr. Reginald Nevill was nearer the mark in suggesting that Sir Michael O'Dwyer's reading of sedition "is best expressed by the German word *Beamts beliediguna*, the offence of offending the official."

The Hindu Message

The True Obstacle to Freedom.

Public men and public opinion are apt to fix their eyes on the heads of states and administrations, or on such-aristocratic elements in society as happen to take part in various kinds of official employment, whenever they want to bring home to some one the responsibility and the guilt for any unsual event resulting in a great popular disaster or suffering of large extent. Nothing can be a greater mistake. The former have only or largely an ornamental significance in public life. The same is more or less true of the latter, except where they form a privileged body like the Egyptian priests under the Pharoahs or the French nobility which wielded power under the Bourbons in the pre-Revolutionary epoch of the history of France. Even these elements of society in their respective countries did not owe their powers or exercise them to anything like birthright or exclusive privilege, but to the official or administrative body who were chiefly drawn from them. It is this body of officials who, whenever they become organised and segregated as a privileged class, that exercises the premanent power in all branches of government. The so-called Secretaries of State, Viceroys, Ministers, &c., who attract public attention as responsible chiefs of administration are mere figure-heads. The *essence of power* lies with the permanent body of officials who form a hieraracby bound together by an impenetrable bond of mutual interests and an *espirit de corps* which forms a freemasonry of the most adamantine character. This is what is known as a *bureaucracy*, and its influence pervades all branches of the administration, executive, judicial, &c., and forms to the community or the political system what the arterial system is to the body. It possesses the substance of power, though the shadow or veneer may be seen elsewhere. An English historical writer says:—"The entire country is covered by an immense body of officials who, in the regularity of their descending series, form an admirable emblem of that feudal principle, which, ceasing to be territorial, has become personal." The tie of personal feudality is, in its mischievous effects on public welfare, more effective than the purely territorial one. For, the new recriuts under the former system have their entire advances for the future in prospect, and this gives them an ardour in the pursuit of the interests of the system which the recruit to the territorial system of feudalism can never have owing to its stereotyped mechanism, its tyrannical gradations and its ceaseless and recurring exactions. Whether we study the history of France, Germany, or Russia, we find in all a bureaucratic system engrafted on the soul of the state and having a tight control over every branch of the administration and even the dispensation of justice. In France, however, since the Revolution, the passion for liberty and equality of civil rights has burned like a steady and strong flame in all hearts. Still, the French bureaucracy has been tenacious in its grasp of power. The same is true of Germany to-day, notwithstanding the downfall of the Kaiserate and the German Kinglets who ruled under him in the various states constituting the German federal union.

The same kind of bureaucratic machine exists in India today, and the Viceroys, Governors, Secretaries of State, who come and go, have to remain content to obey its mandate. When Lord Curzon came to India he openly said that he came to join the wonderful Civil Service of India as its head and he remained true to his word during his entire period of office. Others have been only less candid, but only more subservient to its behests and demands. Lord Ripon was the only Viceroy who ventured to go counter to its interests, and suffered so much for his temerity that no one has since ventured to repeat his daring experiment. Our present Viceroy, Lord Chelmsford, like his predecessors, has remained content to take his lessons from the ruling bureaucratic dynasty in India, though, during his rule as in that of his predecessors, there have been occasions when, with its permission or connivance, he seemed to act on his own initiative in matters of little or no importance. When all this is clear enough, how can Indians expect that, in a supreme test case like that of the Panjaub under the Civilian rule of Sir Michael O'Dwyer, the popular cause will triumph, as represented by the Committee appointed by the Congress to report on the Punjaub tragedies and disturbances? It is true that Indian hearts have been sorely laden with grief. No recording angel has yet risen to give us solace now, or assurance for the future. The plant of freedom has hitherto thriven only on the soil of England, America, and British Dominions beyond sea. The world knows how modern Ireland and modern Egypt have fared during thirty or forty years past. The Anglo Saxon rule, indeed, helps those who pass under it to learn the lessons which British history offers them in order to attain freedom. But, when knowledge is followed by aspiration and effort, we do not find any commensurate achievements anywhere. Still, we should not despond, and there is no need to. The Indian Civil Service has given us men like Hume, Wedderburn, and Cotton who have ever shown much practical sympathy with Indian political aspirations. Moreover, the Indian races, Hindu and Moslem, are united in their organisation and efforts to a degree unprecedented in their previous record. The Indian bureaucratic system, however pervasive its influence, may yet find that the forces constitutionally arranged against it are someday so powerful that it must be content to let the soil of India grow its own plant of freedom and strengthen it so as to absorb or utilise its whilom energies and endeavours for its own advancement and prosperity. Till then, all our organs of national expression and endea-

your must work ceaselessly and sleeplessly to render the bureaucratic machine as powerless as possible to stifle the wishes and aspirations of the people. Constitutional agitation, persistent and stubborn, is the one means to render impossible of repetition tragedies like those which have occurred in Punjab and to secure those rights of freedom which hitherto have been confined to the British people, to the Americans who have established their independence in America, and to those European peoples who have followed their example. It is absurd to suppose that freedom is an exotic plant in Asia and cannot thrive here. We are certain that it will thrive and grow wherever the Upas-tree of bureaucratic control does not cast its poison-breathing shade on the soil of honest human aspiration and endeavour.

Notes and Comments.

Mr. Holland, writing on the general beliefs of Hinduism, condemns "the arch-dogma of Karma" as "the dark shadow whose baneful influence has become the infinitely depressing condition of all Indian religious thinking." He fails to understand that *Karma* originates with man, and stays with him till, by his own *Karma*, he does what he can to get rid of it. When he gains the knowledge of his true self as the effect of his own efforts, Karma no longer binds him. In fact, long ere this knowledge comes to him, *Karma*, if done without love of fruit, does not bind him. Such is the alchemy of man's thought, that what before was a binding agency loses its power to bind altogether. Man is, therefore, warned betimes, and asked to be careful and to live not for self but for God. It is queer that this doctrine should provoke the wrath of the Christian missionary.

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Mr. Holland finds fault with Hinduism for believing that "the golden age is in the past. This is the evil age." But the "golden age" is again also to return. It is also in the future, though Mr. Holland knows it not. Again he says that "Evolution, progress, are meaningless terms." We were evolutionists long before there was a Darwin. But we deny the *universality* of progress. For, we believe in the conservation of matter and force. If there is progress anywhere, there is also decline elsewhere. We also hold that evolution is a cyclic process, and does not proceed in a continuous, linear, movement always having one direction only. Mr. Holland is angry that in Hinduism "God stands justified" by our doctrines of Karma and cyclic evolution,—that "God is powerless to allot to any man other than the exact recompense of his deeds." *The Christian wants an unjust God*, to justify his monstrous acts of exploitation in every part of the earth. Again, Mr. Holland holds that, under the doctrine of Karma, "Death separates and hides for ever." Death as Sri Krishna says, brings back re-birth, even as birth must lead to death,—but this is unknown to Mr. Holland. He is also wrong in holding that it leads to "moral listlessness." On the other hand, Hinduism asks every one to act here and now in order to deserve God's "rain" of grace. Every reader of the Anusasanika-parva of Mahabharata ought to know this. But ignorance is the Christian Missionary's fortress and shield. What has been already said is enough also to show the absurdity of Mr. Holland's contention that "*Karma* cuts the nerve of effort." For, the effort to remove the bondage of Karma is not to be given up, but to be changed in its direction and aim so as to become disinterested and made a love-offering to God. *Finally*, no absurdity can be more ridiculous than to suppose that Karma has "cramped all philosophical speculation in India by its exclusive direction to a single end," viz., "the passionate longing for a merging in the Absolute," &c. For, in Hinduism, the Absolute is "one only, without a second." Which, then, is to merge, and where is it to merge? Mr. Holland's brain cannot "merge" from its infantile imbecility to comprehend the depths and heights of the Indian's *truly* "philosophic speculation" and practical meditations.

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Mr. Holland says,—"The dogma of the inactivity of God has become axiomatic to the Indian mind." We reply,—there is no such dogma in Hinduism. Sri Krishna says:—"I am always performing Karma (acts)." God or Isvara in Hinduism is the *active* phase of the Brahman, which is without and beyond all relativity in the universe.—Mr. Holland goes on to attack the Hindu belief in ancestors and the offerings to them in *Shraddhas*. He has the folly to suppose that all this is inconsistent with the view that the ancestor "passes *at once* to a new body,"—or at least "after a short time" in Heaven. Mr. Holland here once more betrays his ignorance. The Hindus hold that the offerings are conveyed by the Devas—Vasus, Rudras, and Adityas—who are invoked by the Mantras pronounced by the householder to the "new body" of the ancestor wherever he is in his present incarnation. There is, therefore, no such "contradiction" as is imagined by Mr. Holland. Mr. Holland turns out a huge sham, for he is a bundle of contradictory views and vain imaginings regarding Hinduism.

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Mr. Holland then deals with "Indian Theism." He is puzzled by the consideration that both Shiva and Kali have a double aspect—a "gentle" and a "forbidding" or "severe" aspect. "Vishnu, the Preserver, is a much more gracious figure." Siva (with Kali) is the Destroying phase, and so has to be of severe aspect. Here is the solution of the puzzle. Another trouble with Mr. Holland is due to his imagining that our ideas of the Personal God and his Incarnations are due to the need "to fill the void left by the abstract pantheism of the Schools, and the quasi-atheistic system of the Buddha." The truth is that Hinduism, at least in Sankara's Vedanta-system, has reconciled the doctrine of the Personal God with the doctrine of the One Existence. Other Vedantic systems postulate the belief in the One Ever-Existing Personal God, and are not open to Mr. Holland's charge that the Personal God has been devised "to fill the void left by the abstract Pantheism of the Schools."

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Mr. Holland passes on to the "Theistic reformers." He mentions Ramanuja, Ramananda, Kabir, Tulasi Das, Nanak, and calls them "a noble succession." Still he is not content, but goes on to say that "their failure is the tragedy of moral flabbiness." But he forgets for the moment that if we have "moral flabbiness" in India—a fact which we deny—there is a total *moral breakdown* in Christian countries today,—a state of things which is indistinguishable from savagery, "red in tooth and claw." Mr. Holland says that Professor Deussen "admits that, tested by the moral standard, Hinduism is condemned." We reject Professor Deussen's follies and errors. They are his affair, not ours. It is *only* Christianity that, in the view of all knowing Hindus, has failed to make men act up to any moral standard and so stands condemned. It is no wonder that Hugh Price Hughes—a late champion of Christianity—tells us that "the manhood of Europe has been alienated from the Christian religion." Its-

doctrine of God has no stable and logical foundation. He is an unjust—and therefore—an unrighteous God, for the reason that he acts according to his own fancies and whims in his dealings with men,—favouring some, and not others, and not having any principle of distribution to regulate his dealings with his creatures. The Indian doctrine of Karma and the distribution by God of his favours to men in accordance with their actions or Karmas make Him just and righteous in his relations to all his creatures. Hence, it is only in Hinduism—not in Christianity—that "a Righteous God is the only foundation for human morals. Hence, Mr. Holland's remarks on "The Weakness of Hinduism" fail altogether and only recoil with such force that they establish the weakness of Christianity.

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We shall deal briefly with Mr. Holland's treatment of Rama and other Hindu incarnations in this part of his work. Mr. Holland says:—"The characters of Rama and Sita are noble and inspiring, and for the most part free from serious blemish. Sita is India's perpetual ideal of womanhood." We say, there is no blemish whatever in either character. Mr. Holland says that "in the original poem of Valmiki, Rama is a hero pure and simple, without a suggestion of divinity." Has he seen the "original poem." If not, his attempt to discredit the accepted edition is a snare and delusion. Our belief in Rama's divinity is based on the present work. Then of Krishna Mr. Holland has the inordinate folly to say that "it is the tragedy of Hindu religion that it has filled the vacant place that waits for Him who is worthy to receive blessing and honour and glory and power, with Sri Krishna." We say that this is the eternal glory of Hinduism. A Roman Catholic Missionary, Mr. Sakes, has beautifully said:—"The love of Krishna for and by the Gopis is a pure and holy love." It is only the man who has passed beyond all ideas of sex that can understand the eternally pure Krishna, the "नित्यब्रह्मचारी" of the universe,—the absolute Parabrahman without whom as the basis there can be no life or salvation for the universe. Sri Krishna is not responsible for any of "the foul excesses in Indian religious history." We have already fully dwelt on this matter.—Mr. Holland finally says here:—"Hinduism waits for a tenth Incarnation, Kalki, who, born sinless in an age of sin, will usher in God's reign on earth. She knows not He has come already,—born two thousand years ago, in Bethlehem." Jesus is not the Incarnation referred to,—for, as the late Professor Huxley has said, "Tell me what Christ was or can be said to have been, and then I will tell you whether I believe him or in him " The truth is that we have no reliable record of what Jesus was or taught. Modern criticism has torn the sources of Christianity to tatters, and Hugh Price Hughes has declared the bare truth when he said that "the manhood of Europe has been alienated from the Christian religion." John Morley has rightly characterised, the Biblical story as "a legend of pity,"—but a *legend* still it is. With the fall of Christ's personality, falls also the religion founded on it. This is the fate of all religions built on a Founder. Hinduism is, on the other hand, the Eternal Religion,—that which has numerous personalities claiming homage from its votaries as they come into manifestation on the world's stage, but which also soars above them all to the one Existence of which they are the manifestation, to the One Truth which is also at the same time the consciousness or Light which lighteneth the world for all time and the Infinite Bliss which is above the imperfections of embodied life in the universe.

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Mr. Holland's *fourth* chapter is called "The other Half of India." He knows that every lady visitor "may penetrate to the farther regions of the house where women are," and that "unannounced save by her own voice." Again, "there is never a sign that one has come inopportunely." "The threshold of India's warm heart may be crossed without let or hindrance by the stranger who comes in the spirit of friendship," All this shows the spirit of purity and confidence prevailing in the Indian home. Lady Dufferin says:—"I have never seen women more sympathetic, more full of grace and dignity, more courteous or more successful in the art of giving a real cordial reception to a stranger than those I met behind the *purdah.*" As for marriage, "one man one wife is the general rule." We deny that "contact with Western civilisation has made the Hindu somewhat ashamed of his polygamy." For, if the need arises, everyone will marry a second wife. But, usually, no such need can arise. If "even in Christendom society has its squalid and disgraceful side," why does Mr. Holland blame anything of such a nature which he finds in India. Men are nowhere perfect, and that is the explanation. The desire for sons common in India is due to the desire that the father's line and ideals of life should be continued without interruption. "The dreaded chance of girl-widowhood" does not frighten us,—for we think that the girl-widow will prove strong enough to keep herself pure and to prove a sweet sister of service to the home where she stays, whether it be her deceased husband's or that where she was born. We deny the existence of "a corrupt and unwholesome atmosphere" in the home of which Mr. Holland speaks only out of the abundance of his perverted imagination. And yet he says that the Hindu girl "is distinguished by remarkable sweetness and charm of manner, perfect politeness, and a quaint motherly sobriety of bearing." He knows also that "the first period of the Hindu girl's life is not without its childish joys, and during it she develops a flower-like sweetness that makes her very lovable and attractive." Of our system of early marriage and its dowries, Mr. Holland says that it is "fraught with *possibilities* of misery." He admits that "it would be unjust and untrue to say that all marriages in India are unhappy." We say that the greatest number of them are happy. Love and happiness grow with time. We do not know if the same can be said of any Christian country at large. Sir Thomas Munro and Sir George Birdwood and others have testified to the happiness, peace, and joy of the Hindu woman's life in the home. It is absurd to say that the "one end of an Indian woman's right to exist is the bearing of sons." The woman has her own part in her husband's religion. She is married chiefly to enable her husband to do his Dharma, and she has her indispensable part in it.

Hitherto if you wished to pay your kist or to pay a debt to your creditor, it was open to you to pay in gold sovereigns. The Sircar and your creditors were bound to accept each gold sovereign as the equivalent of at least Rs. 15. Sircar have now announced that this law will no longer be in force. The Sircar propose to bring in a new law under which the Sircar and all creditors will be bound to accept gold sovereigns as being equal to Rs. 10 only. To save those who hold sovereigns from loss, the Sircar have declared that up to 12th July the Accountant-General, Madras, at the Currency Office, (Fort Saint George) will give Rs. 15 in exchange for a gold sovereign to any one who wishes to change his gold sovereign for rupees. After the 12th July, the Sircar will no longer be prepared to give more than Rs. 10 for the gold sovereign. You must also remember this: after the war began, it was forbidden to import gold in bullion or coin into India. This law has now been changed. It is already lawful to import gold bullion or the coins of foreign countries into India. After the 12th July, it will also be lawful to import gold sovereigns from foreign countries into India.

—*Publicity Bureau.*

Social and Religious.

Essays on Bhagavad-Gita.

By the Hon'ble V. K. Ramanujachariar.

(Continued.)

VII Bhakti-Yoga.

I. Nature of bhakti-yoga.

Bhakti-yoga is taught in the following verses:

'Remain with your mind fixed on me; be devoted to me; worship me; prostrate yourself before me. Thus fixing your mind, and regarding me as the Supreme goal, you will come to me only.' (IX. 34)

'He who does My action, whose supreme goal I am and who is devoted to Me, freed from attachment, and without hatred of any being, comes to Me' (XVII. 57)

'Renouncing mentally all actions to Me, with Me, as the supreme goal and resorting to this *buddhi-yoga*, remain ever with your thought on Me.' (XVII 57.)

Verse 65 of chapter XVIII being mainly a repitition of IX. 34 quoted here, is left out. Two of the verses direct the disciple to fix his mind on the Lord. The mind should not only be fixed on the Lord, but should be prevented from wandering. It is usual to compare the steady maintenance of the mind on an object to a continuous stream of oil. This is *dhyana*, and the term *dhyana yoga* is used in chapter XVIII, verse 52, to describe this meditation. The expression 'devoted to Me' means that the meditation should be a loving meditation: and this is *bhakti yoga*. The verses also indicate that as helps to *bhakti-yoga*, the practices referred to in section VI should be continued. The expressions *'freed from attachment'* in the second verse, and *'renouncing all actions to Me'* in the last verse refer to *karma-yoga*. the former to the renunciation of fruit, and the latter to the abandonment of the egoistic notion. Both are elements of *Karma-Yoga*. The direction 'worship Me' in the first verse draws attention to the element of service in the same yoga. The words 'who does My action' in the second verse refer to the performance of such action as will develop devotion to the Lord. This is the second practice described in section VI. The third practice is indicated by 'prostrate yourself before me' in the first verse, and 'without hatred of any one' in the second verse. To enable the reader to understand what is meant, attention may be drawn to the final teaching of Sri Krishna to his disciple Uddhava in Sri Bhagavata Purana 'prostrate yourself before every fragment of Isvara, including the outcast, the cow and the ass.' In other words the disciple should regard everything as a fragment of the Lord and prostrate himself before it in this attitude. By continuing this practice he will learn to look upon the whole world as *brahma* i.e. the Lord. He will not then feel any hatred towards any one, even though he sustains injury at his hands. The performance of *bhakti yoga* with its necessary adjuncts will be facilitated by the determination that the Lord is the supreme goal. This is stated in all the verses.

II. Devotion.

The need for devotion (*bhakti*) is explained in chapter XI, verses 53 & 54. At Arjuna's request the Lord gave him divine sight, and made him see His own form as the Controller of the Universe. He observes:—

'Nor can I be seen in this form as you have seen Me, by the recitation of the Vedas, by *tapas*, by giving or by offerings.

'But by undivided devotion is it possible for me in this form to be known, to be seen fully and to be entered into.'

Undivided devotion—devotion not divided between a goal and the Lord as the means thereto. The True disciple loves the Lord for Himself. The love which enables one to know the Lord from instruction is of the first degree; that leading to a strong desire to see him fully is of the second degree; and the love that hungers for entering into Him i.e. for becoming one with Him is of the third or highest degree. Compare also chapter VIII, verse 22:

'The Supreme Self in whom all beings abide, and by whom all this is pervaded, can be reached by undivided devotion,'

III. The goal to be reached.

In the verses quoted the goal is stated to be to go to the Lord. If He were in a particuler place only, this will be intelligible; but He is everywhere, and has been with the disciple when he commenced the *Yoga*, as he is at the end. By reference to other writings it is stated that in a particular place of bliss in the universe He assumes a form of changeless matter, and that thither Selves freed from *Karma* go; but there is no mention of this anywhere in the Gita. The expression 'comes to Me' may therefore be understood in one of two ways. It may mean that the disciple will become like the Lord, possessed of all His attributes—i.e.—he will become all-knowing and omnipotent. Verses 1 and 2 of chapter XIV lend support to this view:—

'I will again declare wisdom other than that already taught, and the best of all wisdom, having known which all sages have gone to their supreme goal (*Ibid.* 1.)

'Taking refuge in this wisdom, thay have reached My likeness, and are neither born at the commencement of evolution, nor are they disquieted in the dissolution. (*Ibid.* 2)

Sadharmyam is the Sanskrit term of which likeness is the translation. It means the possession of similar powers. The expression 'comes to Me' may also mean that he becomes one with the Lord, that he enters into Him, and that he becomes part of the Divine agency, losing a separate existence. This view also is supported by verse 55 of chapter XVIII—

'By devotion he knows correctly who and what I am; Knowing Me correctly by the same devotion he then enters into Me.'

The *devotion* here is what has been described as devotion of the second degree: it results from the *yoga* practice. The devotion leads to full perception of the Lord as He is, and then to the disciple's being merged in Him.

The goal in *bhakti-yoga* consists then of two steps:—*a.* becoming *brahma*—i.e., with consciousness widened out to embrace the whole universe; and (*b*) becoming merged in the Lord. These two steps in the order stated will be found described in verses, 45, 46, and 49 to 55 of chapter, XVIII, which also serve as a summary of the whole teaching of the Gita. There is first the performance by the disciple of his own action-i.e.-the duties of his position—as *karma yoga*. This leads to serenity. Then by performing *bhakti-yoga* the disciple becomes *brahma*, and his mind is serene, he neither grieves nor desires; and he is the same to all. He obtains devotion of the second degree, and with it he knows the Lord as he is, and then enters into Him.

Does not one reaching the Lord attain bliss? Some such enjoyment is no doubt referred to as the goal in the earlier chapters of the Gita, the object being to wean the disciple from the transitory things of this world. When this result is achieved, no further mention of it is made, and one may search in vain in chapters VII to XII for a single verse, holding up

the ideal of enjoyment. The true ideal appears therefore to be to become part of the Divine agency for carrying out the plan of evolution. In this world rest is sought by the overworked and harassed; but after some time monotony becomes unendurable. The strenuous healthy man here and now is ready to face severe privation rather than remain in inertia. As we rise in the scale of existence, more and more calm will come to us, but work too and sometimes pain. When we become part of humanity, we shall not be able—we shall not wish—to leave it untended or to ignore its tears and entreaties.

IV. Alternative course.

Here one may enquire whether an alternative course is open to the disciple, and whether he may meditate on the Self instead of on the Lord. Arjuna had this suspicion when he enquired in the opening verse of chapter XII:—

> 'Of those, who thus meditate on you with love, desiring eternal communion with you, and of those who think on the imperishable and unmanifested, who are the better yogis?'

The Lord tacitly admits that the disciple may meditate on the Self. For he observes—'Those, who meditate on the Self, restraining the senses, regarding all things equal, and rejoicing in the welfare of all reach Me only' (*Ibid.* 4)

Reach Me—that is, first by becoming *brahma* with infinite consciousness, and then through devotion of the second degree seeing the Lord and entering into Him. In order that this meditation may be fruitful, the disciple should regard all things equal, and rejoice in the welfare of all. The former condition is secured by desiring only the Self and nothing else. Then all things will have the same value in his eyes. The existence of the latter condition is ensured, not only by ceasing to regard one as a friend and another as enemy, but by feeling an interest in the welfare of all. So long as he desires a worldly object, or feels antipathy to any one, his *Jnanam* (consciousness) cannot grow.

The result being the same, the disciple may choose either course, but the Lord points out:—

> 'The trouble of those, whose minds are attached to the unmanifested is greater; for a goal that is unmanifested is reached with difficulty by embodied beings.' (*Ibid.* 5)

'The disciple who meditates on the Lord receives help from Him:—

> 'Whoso, renouncing all actions to Me, and regarding Me as the Supreme goal, meditate on Me with whole-hearted yoga' (*Ibid.* 6).

> 'These with their thoughts fixed on Me, I speedily lift from the ocean of *samsara* (stream of existences.) (*Ibid.* 7)

Apparently one who meditates on the Self receives no help, and is left to his own devices. For, he does not regard the Lord as the Supreme goal; his goal being merely to become *brahma*, and his devotion to the Lord is divided between Him and that goal. The Lord therefore advises Arjuna:—

> 'Place your mind on Me only; fix your determination on Me.'

V. Grades of disciples.

Disciples who have been instructed as to the nature of the Lord are classified into grades in verses 13 to 20 of chapter XII according to the progress made by them. They all love the Lord, and are dear to Him. Verse 14 deals with the lowest grade just instructed as to the Lord.

> 'Pleased, ever engaged in meditation, controlling the mind, with firm faith, and with the mind and determination yielded to Me, My devotee, who is all this, is dear to Me.'

This is the stage of meditation on the instruction received. The first word means finding joy in the meditation; *engaged in meditation*—on the instruction, so that its full meaning may be grasped; *controlling the mind* from wandering from the meditation; *with firm faith* in the truth of the teaching; in this manner both the mind and determination are yielded to the Lord. Verses 17 to 19 describe those who perform *Karma yoga* of the higher kind:—

> 'That devotee of Mine is dear to Me, who is not pleased (with the fair), nor pained (with the foul, when either comes), who does not long (for the fair) nor grieve (in its loss), and who abandons good deeds as freely as bad ones. (*Ibid.* 17)

Good deeds—from the worldly point of view; for, in their power to bind there is nothing to choose between them and bad ones.

> 'My devotee is dear to Me, who is alike to foe and friend, alike in honour and dishonour, alike in cold and heat, pleasure and pain, and abandoned by attachment.' (*Ibid* 18).

> 'Who takes equally reproach and praise, is silent, pleased with anything, without attachment to his abode, and with the mind fixed on the permanent' (Ibid 19).

Silent—not praising one who praises, not blaming one who blames, as is the way of the world. *Pleased with anything*—that comes for the maintenance of the body. *His abode*—the body in which he dwells. The *permanent*—the Self.

The doing of the Lord's action is the subject of verse 16:—

> 'That devotee of Mine is dear to Me, who wants nothing, is pure, clever, indifferent, and untroubled, and renounces every undertaking.'

Wants nothing—other than communion with the Lord; *Pure*—by the—absence of desire for anything else; *clever*—in finding some action of the Lord to do; if it brings pleasure, he is indifferent to it; if it brings pain, he is *not troubled*; *every undertaking* that does not promise to promote devotion.

Endeavour to become one with the Lord is treated in the second half of verse 13:—

> 'Without the sense of possession, without egoism, treating pain and pleasure as equal, and patient.'

Egoism—is the diciple's regarding himself as independent of the Lord. It is given up, when he regards himself as a servant of the Lord, and as having no existence apart from Him. When egoism goes, the thought 'This is mine' will disappear; for, what right has one, who is himself the property of another, to think of anything as his own? All his possessions will thenceforward be held in charge for the Lord. This will change his attitude towards others. He will no longer be pleased with any good that comes to him or pained with the opposite; neither pleasure nor pain will be felt. Those with whom he has to work in the family circle or outside will be merely put up with.

Endeavour to become one with humanity is the subject of the first half of verse 13:—

> 'Not hating any being, and full of good will and compassion'

One is hated, because he hates or injures by speech or action. If the injured person regards him as himself, he will return love for hate. It is the sense of separateness that leads to revenge. This attitude will in due course bear fruit, which is described in verse 15:—

> 'He also is dear to me, from whom the world does not shrink, and who does not shrink from the world, and who is abandoned by joy, anger and fear.'

The world does not shrink—he will abstain from every action likely to produce this result; and he will be regarded as so innocent, that nothing will be done

to him to make him shrink from the world. The highest grade is held up for imitation in verse 20:—

'Those devotees, who full of eagerness follow as directed the *yoga* unfailing in its fruit and full of joy, regarding me as the highest goal, are very dear to me.'

The verses have been interpreted differently in Sri Ramanuja's commentary from the standpoint of one who is beginning the practice of *Karma Yoga*; but this has already been dealt with in chapters II to VI of the Gita.

Literary and Educational.

Choice and Chance—An enquiry.

BY S. AMUDACHARI.

'There is oft some good in everything evil,' says the poet and the optimist gulps the truth. But rationalism goes a step further and pauses to analyse. Good and evil are relative terms and the scale of relation is perfectly arbitrary. The view of the one is not that of the other, and hence the change in the outlook. Materialists, philosophers and even atheists have always believed in a single finite force, working from behind, shaping the destinies of nations and of individuals, working out for woe or for weal, for retrogression or for development. There have been world movements in different periods of history—but to attribute them to single individuals is to over-estimate the powers of man. Individualism has counted a good deal, not merely in the development of History and of Literature, but even in Science. Discoveries and theories which had apparently stood the test of time have today received a rude shock, by the recent revelations of Dr. Einstein. Wonderful discoveries have been made, remade and even unmade. Science, the handmaid of Truth has always been running with the progress of civilization and has ever been at man's elbow helping him constantly towards realising the innermost truths of creation. This is true of Science,—so of every truthful record. There is no nobler record than that of the progress of man from primeval ages,—his early struggle against the forces of nature, his gradual overcoming of the wilder elements in nature, of the slow progress of his intellectual and social progress, and finally the advancement to which he has reached today. The work of ages has been going on, and in the background of dim silence do we perceive the magic forces that have been working. The progress of a country, much less that of all the others, cannot be due to one man,—it is the influence of a force, a dynamic force, which refuses to stagnate and which in its onward current must take everything that it meets.

It has never been possible to be static, and to attribute that state to our ancient seers is to misread true history. They were in the most dynamic state, with wonderful powers of the mind, moving in ethærial regions and controlling sometimes perhaps even the destinies of individuals.

Apart from that, have we not often realised that within and without, there *is* the existence of that force, albeit differently felt, which has a permanent significance for every man? It may be Destiny, Karma, or Law of Action, we shall not quarrel over names,—but it is still the force. It is 'the tide in the affairs of men, which when taken at the flood leads on to fortune,—else we lose our ventures.' It is idle to quarrel with time and much less with chance.

Choice and Chance—these are two words with which one might conjure. They contain a world of meaning and sum up for us, the fates and destinies of individuals ordinary and brilliant, including Emperors and Empire Builders. They sum up for us the destinies of Kingdoms, of Empires, and of nations. Chance might have misled them, but where was choice? In other words, is it possible to struggle against the unknown force? Is it possible to vanquish it? Is there a man today who proclaims that his individualism is so great that he can stand aside and fight against the force? Napoleon the great military genius, who dazzled the world with his meteoric brilliance had a fall, and an ignominious fall. Julius Cæsar, the great Roman Emperor who thrice refused the crown, most ignobly fell by the foul attacks of the vile conspirators. It was of him that Mark Antony most pathetically exclaimed.

'But now lies he there, and none so poor as to do him reverence.'

History is replete with instances of brilliant men, who shone through life, but succumbed during the course of their lives, to a mysterious force, which perhaps feeling jealous of their rising prowess, smote them. Socrates the philosopher, Galilee the astronomer and many others, known to us to be great had their days of persecution. Their 'individualism' was great. They struggled. The noble martyrs that fell in the Spanish Inquisition, (their spirits cry out for vengeance from the decrepit earth), fought for principle and succumbed. Such is the glorious record of our heroes in the world illustrating to us great truths, which we perhaps, may not have realised.

If it entirely lies in our power to choose, where is the field for chance? Or otherwise, if the event to happen be one of chance, where is man's individualism? What is to become of choice? Is he to choose or wait for chance? Do they go together? Do they work in unison, or is there a divergent note struck? Apparently so. But here comes in the psychological explanation that without the mysterious force, they have no common kinship, they are Poles apart and are even enemies. They struggle and create discord. But when once we admit that there is a force ahead of us, taking us along in its current, making us realise that there is some definite progress in our action; though we are not quite aware of the immediate situation, they synchronise most happily and work in unison. They set up waves, which are no longer of different periods. There is a finiteness of purpose and there is harmony in existence.

While it is idle to deny the right of choice, it is futile to fight against chance. They go together. It is the height of delusion to think that a man has eliminated chance, and it is nothing but conceit to proclaim that he is supreme and above all forces. A rare combination,—Choice and Chance—it puzzles the best intellects and leads them to a path which diverges into two different ways. To choose is the problem. But chance is there. The mysterious force comes in for aid and directs man. To judge the event by the result is wrong and to prejudge is absurd. The result never justifies the action and to expect a course of events ultimately suited to our aims is to place a limitation upon the working of the force which must act unrestrained.

The world is a bundle of contradictions. Yet there is harmony in the entire universe. Night and Day seem to be in eternal hate of each other, for each chases the other from limitless time. There is diversity in everything,—in the three Kingdoms, but we find a unity of purpose. The soul of each is directed towards God, the fountain-head. The Sun is scorchingly hot, while the moon is pleasingly cold but is it not the very heat of the sun that is vital to the growth of all organic life, while the moon sheds radiance from the starry background of night and lends cheer and comfort?

The Law of survival of the fittest, has always been an absurd theory. It creates in us a sense of abhorrence, as though we are here for fighting against each other, and 'nature was red in tooth and claw.' There is entire harmony and no more absurd theory has got such a hold in the minds of men. While it is perhaps quite easy to reconcile what may apparently seem to be contradictions, it is not quite so when we examine the psychology of success, rather of failure.

Failure is the lash and the whip, the sting and the scorn, while success, whirls and maddens from giddy heights. To say that failure is success is to enunciate the

proposition that was stated at the beginning,—that there is no absolute scale of relation and that the view of the one is different from that of the other, and hence the change in the outlook.

At any rate it is not for us to judge of the result, and to seek a justification, for it is to misinterpret its real purpose in life.

The Function of Criticism.

[*From the Times Literary Supplement*]

It is curious and interesting to find our younger men of letters actively concerned with the present condition of literary criticism. This is a novel preoccupation for them and one which is, we believe, symptomatic of a general hesitancy and expectation. In the world of letters everything is a little up in the air, volatile and uncrystallized. It is a world of rejections and velleities; in spite of outward similarities, a strangely different world from that of half a dozen years ago. Then one had a tolerable certainty that the new star, if the new star was to appear, would burst upon our vision in the shape of a novel. To-day we feel it might be anything. The cloud no bigger than a man's hand might even be, like Trigorin's in "The Sea-gull" like a piano; it has no predetermined shape.

This sense of incalculability, which has been aroused by the prodigious literary efflorescence of late years, reacts upon its occasion; and the reaction tends by many different paths to express itself finally in the ventilation of problems that hinge about criticism. There is a general feeling that the growth of the young plant has been too luxuriant; a desire to have it vigorously pruned by a capable gardener, in order that its strength may be gathered together to produce a more perfect fruit. There is also a sense that if the *lusus naturæ*, the writer of genius, were to appear, there ought to be a person or an organization capable of recognizing him, however unexpected his scent or the shape of his leaves. Both these tasks fall upon criticism. The younger generation looks round a little apprehensively to see if there is a gardener whom it can trust, and decides, perhaps a little prematurely, that there is none.

There is reviewing, but no criticism, says one icy voice that we have learned to respect. There are pontiffs and potential pontiffs, but no critics, says another disrespectful young man. Oh, for some more Scotch Reviewers to settle the hash of our English bards, sighs a third. And the excellent *London Mercury*, after whetting our appetite by announcing that it proposed to restore the standards of authoritative criticism, still leaves us a little in the dark as to what these standards are. Mr. T. S. Eliot deals more kindly, if more frigidly, with us in the *Monthly Chapbook*. There are, he says, three kinds of criticism—the historical, the philosophic, and the purely literary.

Every form of genuine criticism is directed towards creation. The historical or philosophic critic of poetry is criticizing poetry in order to create a history or a philosophy; the poetic critic is criticizing poetry in order to create poetry.

These separated and distinct kinds, he considers, are but rarely found to-day, even in a fragmentary form; where they do exist, they are almost invariably mingled in an inextricable confusion.

Whether we agree or not with the general condemnation of reviewing implicit in this survey of the situation, or with the division of criticism itself, we have every reason to be grateful to Mr. Eliot for disentangling the problem for us. The question of criticism has become rather like Glaucus the sea god, encrusted with shells and hung with weed till his lineaments are hardly discernible. We have at least a clear sight of him now, and we are able to decide whether we will accept Mr. Eliot's description of him. Let us see.

We have no difficulty in agreeing that historical criticism of literature is a kind apart. The historical critic approaches literature as the manifestation of an evolutionary process in which all the phases are of equal value. Essentially, he has no concern with the greater or less literary excellence of the objects whose history he traces—their existence is alone sufficient for him; a bad book is as important as a good one, and much more important if it exercised, as bad books have a way of doing, a real influence on the course of literature. In practice, it is true, the historical critic generally fails of this ideal of unimpassioned objectivity. He either begins by making judgments of value of his own, or accepts those judgments which have been endorsed by tradition. He fastens upon a number of outstanding figures and more or less deliberately represents his process as from culmination to culmination; but in spite of this arbitrary foreshortening he is primarily concerned, in each one of the phases which he distinguishes, with that which is common to every member of the group of writers which composes it. The individuality, the quintessential *aseitas*, of a writer lies completely outside his view.

We may accept the isolation of the historical critic then, at least in theory, and conceive of him as a fragment of a social historian, as the author of a chapter in the history of human spirit. But can we isolate the philosophic critic in the same way? And what exactly *is* a philosophic critic? Is he a critic with a philosophical scheme in which art and literature have their places, a critic who therefore approaches literature with a definite conception of it as one among many parallel manifestations of the human spirit, and with a system of values derived from his metaphysical scheme? Hegel and Croce are philosophical critics in this sense, and Aristotle is not as far as we can judge from the poetics, wherein he considers the literary work of Greece as an isolated phenomenon, and examines it in and for itself. But for the moment, and with the uneasy sense that we have not thoroughly laid the ghost of philosophic criticism, we will assume that we have isolated him, and pass to the consideration of the pure literary critic, if indeed we can find him.

What does he do? How shall we recognize him? Mr. Eliot puts before us Coleridge and Aristotle and Dryden as literary critics *par excellence* arranged in an ascending scale of purity. The concatenation is curious, for these were men possessed of very different interests and faculties of mind and it would occur to few to place Dryden, as a critic at their head. The living centre of Aristotle's criticism is a conception of art as a means to a good life. As an activity, poetry "is more philosophic than history," a nearer approach to the universal truth in appearances; and as a mere active influence, drama refines our spiritual being by a purgation of pity and terror. Indeed, it would not be an exaggeration to say that the very pith and marrow of Aristotle's literary criticism is a system of moral values derived from his contemplation of life. It was necessary that this relation should exist, because for Aristotle literature was, essentially, an imitation of life, though we must remember to understand imitation in the sense of the theme which is the golden and persistent thread all through the Poetics. The imitation of life in literature was, for Aristotle, the creative revelation of the ideal actively at work in human life. The tragic hero failed because his composition was less than ideal; but he could only be a tragic hero if the ideal was implicit in him and he visibly approximated to it. It is this constant reference to the ideal which makes of "imitation" a truly creative principle and the one which, properly understood, is the most permanently valid and pregnant of all; it is also one which has been constantly misunderstood. Its importance is nevertheless so central that adequate recognition of it might conceivably be taken as the distinguishing mark of all fruitful criticism.

To his sympathetic understanding of this principle Coleridge owed a great debt. It is true that his efforts to refine upon it were not only unsuccessful, but a trifle ludicrous; his effort to graft the vague transcendentalism of Germany on to the rigour and clarity of Aristotle was

from the outset, unfortunately conceived. But the root of the matter was there, and in Coleridge's fertile mind the Aristotelian theory of imitation flowered into a magnificent conception of the validity and process of the poetic imagination. And, partly because the foundation was truly Aristotelian, partly because Coleridge had known what it was to be a great poet the reference to life pervades the whole of what is permanently valuable in Colerdige's criticism. In him too, there is strict and mutually fertilizing relation between the moral and the æsthetic values. This is the firm ground beneath his feet when he—too seldom—proceeds to the free exercise of his exquisite æsthetic discrimination.

In Dryden, however, there was no such organic interpenetration. Dryden, too, had a fine sensibility, though less exquiste, by far, than that of Coleridge: but his theoretical system was not merely alien to him—it was in itself false and mistaken. *Corruptio optimi pessima* He took over from France the sterilized and lifeless Aristotelianism which has been the plague of criticism for centuries: he used it no worse than his French examplars, but he used it very little better than they. It was in his hands, as in theirs, a dead mechanical framework of rules about the unities. Dryden, we can see in his critical writing, was constantly chafed by it. He behaves like a fine horse with a bearing rein: he is continually tossing his head after a minute or two of "good manners and action," and saying "Shakespeare was the best of them, anyhow" "Chaucer beats Ovid to a standstill." It is a gesture with which all decent people sympathize, and when it is made in language so supple as Dryden's prose it has a lasting charm. Dryden's heart was in the right place, and he was not afraid of showing it; but that does not make him a critic, much less a critic to be set as a superior in the company of Aristotle and Coleridge.

Our search for the pure literary critic is likely to be arduous. We have seen that there is a sense in which Dryden is a purer literary critic then either Coleridge or Aristotle; but we have also seen that it is precisely by reason of the "pureness" in him that he is to be relegated into a rank inferior to theirs. It looks as though we might have to pronounce that the true literary critic is the philosophic critic. Yet the pronouncement must not be prematurely made; for there is a real and vital difference between those for whom we have accepted the designation of philosophic critics, Hegel and Croce, and Aristotle and Coleridge. Yet three of these (and it might be wise to include Coleridge as a fourth) were professional philosophers. It is evidently not the philosophy as such that makes the difference.

The difference depends, we believe upon the nature of the philosophy. The secret lies in Aristotle. The true literary critic must have a humanistic philosophy. His inquiries must be modulated and subject to an intimate, organic governance by an ideal of the good life. He is not the mere investigator of facts; existence is never for him synonymous with value, and it is of the utmost importance that he should never be deluded into believing that it is. He will not accept from Hegel the thesis that all the events of human history, all man's spiritual activities, are equally authentic manifestations of Spirit; he will not even recognize the existence of Spirit. He will not accept from Croce the thesis that all expression is art; for he knows that if expression means anything it is by no means all art. Such contentions as these are the contentions of science.

Here, then, is the opposition: between the philosophy that borrows its values from science and the philosophy which shares its values with art. We may put it with more cogency and truth: the opposition lies between a philosophy without values and a philosophy based upon them. For values are human, anthropocentric. Shut them out once and you shut them out for ever. You do not get them back, as some believe, by declaring that such and such a thing is true. Nothing is precious because it is true save to a mind which has, consciously or unconsciously, decided that it is good to know the truth. And the making of that single decision is a most momentous judgement of value. If the scientist appeals to it, as indeed he invariably does, he too is at bottom, though he may deny it, a humanist. He would do better to confess it, and to confess that he too is in search of the good life. Then he might realize that to search for the good life is in truth impossible, unless he has an ideal of it before his mind's eye.

An ideal of the good life, if it is to have the internal coherence and the organic force of a true ideal, *must inevitably* be æsthetic. There is no other power than our æsthetic intuition by which we can imagine or conceive it: we can express it only in æsthetic terms. We say the good life is that in which man has achieved a harmony of the diverse elements in his soul. For the good life, we know instinctively, is one of our human absolutes. It is not good with reference to any end outside itself. A man does not live the good life because he is a good citizen, but he is a good citizen because he lives the good life. And here we touch the secret of the most magnificently human of all books that have ever been written—Plato's "Republic." In the "Republic" the good life and the life of the good citizen are identified; but the citizenship is not of an earthly but of an ideal city, whose proportions, like the duties of its citizens, are determined by the æsthetic intuition. Plato's philosophy is æsthetic through and through, and because it is æsthetic it is the most human, the most permanently pregnant of all philosophies. Much labour has been spent on the examination of the identity which Plato established between the good and the beautiful. It is labour lost, for that identity is axiomatic, absolute, irreducible. The Greeks know by instinct that it is so, and in their common speech the word for a gentleman was the beautiful-good.

This is why we have to go back to the Greeks for the principles of art and criticism, and why only those critics who have returned to bathe themselves in the life-giving source have made enduring contributions to criticism. They alone are—let us not say philosophic critics but—critics indeed. Their approach to life and their approach to art are the same; to them, and to them alone, life and art are one. Their philosophy, which is, we believe, the only true philosophy, has no difficulty in assigning to art a place, the place of sovereignty, in its scheme of values. That Plato himself did not do this was due to his having misunderstood the nature of that process of "imitation" in which art consists; but only the superficial readers of Plato—and a good many readers deserve no better name—will conclude from the fact that he rejected art that his attitude was not fundamentally æsthetic. Not only is the "Republic" itself one of the greatest "imitations," one of the most subtle and profound works of art ever created, but it would also be true to say that Plato cleared the way for a true conception of Art. In reality he rejected not art, but false art; and it only remained for Aristotle to discern the nature of the relation between artistic "imitation" and the ideal for the Platonic system to be complete and four-square, a perpetual inspiration and an everlasting foundation for art and the criticism of art.

Art, then, is the manifestation of the ideal in human life. As the ideal is active and organic so must art itself be. The ideal is never achieved, therefore the process of revealing it is creative in the truest sense of the word. More than that, only by virtue of the artist in him can man appreciate or imagine the ideal at all. To discern it is essentially the work of divination or intuition. The artist divines the end at which human life is aiming; he makes men who are his characters completely expressive of themselves, which no actual man ever has been. If he works on a smaller canvas he aims to make himself completely expressive of himself. That, also, is the aim of the greater artist who expresses himself through the medium of a world of characters of his own creation. He needs that machinery, if a coarse and non-organic metaphor may be tolerated, for the explication of his own intuitions of the ideal, which are so

various that the attempt to express them through the *persona* of himself would inevitably end in confusion. That is why the great poetic genius is never purely lyrical, and why the greatest lyrics are as often as not the work of poets who are only seldom lyrical.

Moreover, every act of intuition or divination of the ideal in act in the world of men must be set, implicitly or explicitly, in relation to the absolute ideal. In subordinating its particular intuitions to the absolute ideal art is, therefore, merely asserting its own sovereign autonomy. True criticism is itself an organic part of the whole activity of art; it is the exercise of sovereignty by art upon itself, and not the imposition of an alien. The essential activity of true criticism is therefore the harmonious control of art by art. This is at the root of a confusion in the thought of Mr. Eliot, who, in his just anxiety to assert the full autonomy of art, pronounces that the true critic of poetry is the poet and has to smuggle the anomalous Aristotle in on the hardly convincing ground that "he wrote well about everything," and has, moreover, to elevate Dryden to a purple which he is quite unfitted to wear. No, what distinguishes the true critic of poetry is a truly æsthetic philosophy. In the present state of society it is extremely propable that only the poet or the artist will possess this, for art and poetry were never more profoundly divorced from the ordinary life of society than they are at the present day. But the poet who would be a true critic has to make his æsthetic philosophy conscious to himself; to him as a poet it may be unconsciousness. This necessary change from unconsciousness to consciousness is by no means easy, and we should do well to insist upon its difficulty, for quite as much nonsense is talked about poetry by poets and by artists about art as by the profane about either. Moreover, it is important to remember that in proportion as society approaches the ideal—there is no continuel progress towards the ideal; at present society is as far removed from it as it has ever been—the chance of the philosopher, of the scientist even, becoming a true critic of art grows greater. When the æsthetic basis of all humane activity is familiarly recognized, the values of the philosopher, the scientist, and the artist become consciously the same, and therefore interchangeable.

Still, the ideal society is sufficiently remote for us to disregard it, and we shall say that the principle of art for art's sake contains an element of truth when it is opposed to those who would inflict upon art the values of science, of metaphysics, or of a morality of mere convention. We shall also say that the principle of art for art's sake needs to be understood and interpreted very differently. Its implications are tremendous. Art is autonomous, and to be pursued for its own sake, precisely because it comprehends the whole of human life; because it is based upon a more perfectly human morality than any other activity of man; because, in so far as it is truly art, it is indicative of a more comprehensive and unchallengeable harmony in the spirit of man. It does not demand impossibilities, that man should be at one with the universe or in tune with the infinite; but it does envisage the highest of all attainable ideals, that man should be at one with himself, obedient to his own most musical law.

Thus art reveals to us the principle of its own governance. The function of criticism is to apply it. Obviously it can be applied only by him who has achieved, if not the actual æsthetic ideal in life, at least a vision and a sense of it. He alone will know that the principle he has to elucidate and apply is living, organic. It is indeed the very principle of artistic creation itself. Therefore he will approach what claims to be a work of art first as a thing itself, and seek with it the most intimate and immediate contact in order that he may decide whether it too is organic and living. He will be untiring in his effort to refine his power of discrimination by the frequentation of the finest work of the past, so that he may be sure of himself when he decides, as he must, whether the object before him is the expression

Continued in page 90

Historical and Scientific.

The Work before the Indian Nationalist,

BY M. K. ACHARYA.

Towards the emancipation of India in all the three spheres already mentioned, namely economic, political, and cultural, the Nationalist has to strive. His is a stupendous, arduous task, not free from personal danger, for the ethics of modern political controversy will not scruple deliberately to misread and vilify his aims and methods at every turn. We have had plenty of instances in recent years. But whatever his provocation, the true Nationalist knows that his triumph can come only through sacrifice and service; his creed is aginst untruth and sham. He desires the integrity, well-being and prosperity of India as much in the true and lasting interests of Britain as of India. And these interests he is convinced are to be achieved not by denationalising, not by Europeanising India either economically or politically or culturally, not by aping western countries even industrially, but by evolving India's own institutions, of course in the light of all the lessons that younger countries of the world may afford. The close connection between our political and our economic problems has been felt for decades. Dadhabai Naoroji, Romesh Chunder Dutt, and G. Subrahmanya Iyer were among the foremost to emphasise that connection. It was thus that SWADESHI and SWARAJ came to be regarded as two aspects of the same National Ideal. But a third vivifying factor has yet to be realised. We may express it in one small word SWABODH. As long as our intellects are dominated by foreign ideals, as long as our minds revolve in foreign grooves, as long as our judgments are warped by foreign coloured spectacles, however kindly and disinterestedly lent—so long we can attain to neither true Swadeshi nor true Swaraj. Denationalising forces are rampant all round; we have to counteract them. They dominate our educational institutions! It is high time that this is put an end to. We must remodel Indian Education from the lowest to the highest grade. We must read our past ourselves, ourselves shape our future. *We must evolve our own national institutions whether in economics or politics, in sociology or religion, in agriculture or trade, in sanitation or co-operation or even pastime—above all in education.*

Let us take, for example, the subject of Social Reform. What are our real troubles? How have they sprung? How have they to be remedied? We have been talking wildly for sixty years, looking through foreign spectacles and abusing one another most rancerously. Vivekananda had to raise his mighty voice against the fanfaronading of the cheap reformer who cannot understand that in India no reform can thrive that is not grounded on spirituality. The fact is then, that both in ancient and in modern India where the true spiritualist has advocated reform he has always succeeded. But who are they that tell us that promiscuous eating, promiscuous marrying, promiscuous living and working will eliminate all caste and communal differences and unite us into a mighty nation? Our women still form the great bulwark of India's integrity; that bulwark the denationalised reformer, the Theosophist, the Christian missionary all unite in assailing. I deny emphatically that our women are slaves. I deny that they are uneducated. They are largely illiterate, but *literacy is neither the proof nor the condition precedent* of education. Indian women lack not the spirit of endurance and sacrifice; they are not ignorant of the true duties of mother, wife, or child. They

are happily ignorant of the arts and accomplishments of society women. Why should they be dressed in Japan silks, Paris powders and English "education"? Above all, the philippsis borrowed from the armoury of the humanitarian or Ethnolgist who is no better, no wiser than his elder brother the missionary propagandist, prove the abject intellectual slavery of the talking reformer. Sri Krishna and Gautama Buddha, Sankara and Ramanuja, Kabir, Dadu, Nanak, Dayanand Saraswati and Ramakrishna Paramahamsa were all reformers; but their methods were Indian; they drew their inspiration from the supreme spirituality, not from sham sociology.

Turning to Politics, the Congress ideal was doubtless formulated by some of the noblest sons and and truest friends of India. But it was formulated at a time when the glamour of European ideals was at its zenith; before Japan rose and Russia fell; before one half of civilised Europe turned all its scientific culture against the other, and both played a game that devastated smiling provinces, mowed down men by millions and let loose famine to pray itself to its heart's content upon the survivors in every land. Yes, we have to look at things from a new angle of vision. Great minds in Europe itself are beginning to perceive the hollowness of the old ideals to which their countries stand pledged. European democracy has barely put in a hundred years of active life—less than a brief day in the world's history; and during that brief space its record has not been altogether enviable. It has yet to grow, yet to re-form itself on other lines perhaps than those it now pursues. European nations will be forced to adapt their standards to higher laws than they now perceive, forced by the scourge of unceasing wars to learn the true lesssons of national discipline and self-control. The Ethics of Exploitation must go.

India is a very old country, the oldest we have any reliable records of, despite Orientalist misreadings. And India is yet living and functioning as no other ancient country is. The evils of uncurbed lust and greed among rival states tending to mutual destruction, that Europe is now reluctantly beginning to learn, India has witnessed many times. The *asuric* institutions of unfledged Europe we do not want, nor must desire not unless we desire too complete national annihilation.

We must evolve our own national politics, our own self-governing institutions, our own democracy. We had them in the past. We had the most vital and most essential of them until almost a century back when the British steam-roller ground them into dust, and proudly trumpeted "Behold my wonderful might, how I have broken down the old fences against exploitation, this is how I propose to civilise India." This calamity did not happen during the Mahomedan period. The Afghan and Mogal conquerors made India their home; their wars were territorial, not economic, not cultural. Their very self-interest bade them not to disturb the old institutions as long as these helped the uninterrupted flow of the revenues into their treasuries. They came to be physically and culturally absorbed in the soil. It has not been so with Bharatavarsha. The British in India, who historically and temperamentally have been commercialists first and formost, and rulers and administrators only secondarily have been always foreigners. Their home and heart have been elsewhere. Their strength, their weakness likewise consists in mechanical organisation. The cultural conflict between India and England has been inevitable. India has always stood for the divinity in man: Europe relies on the might of machinery. The Indian ideal is bound to triumph, but not without a struggle. Possibly a sane compromise will be evolved; possibly we ourselves may be privileged to outline that compromise roughly. In any case European mechanical institutions whether in politics or in other fields will not bring peace to India or the world.

We have to read our history aright. Several grades of representative institutions we had in the past; in the *grama*, in the *pura*, in the *vishaya*, in the *desa*. We have to revive them, to recast them, to reorganise them to suit modern conditions. The British Parliamentary system is good for a small area; it worked fairly well as long as the area was small; but it has become a sham in imperial concerns. It has not been able to settle Irish Home Rule. It has ill solved the Indian question in South Africa. It has blundered in Egypt. It is blundering in India. We cannot sanely start with sham Parliamentary chambers—as is attempted to be done, by the latest India Statute.

The British administrative steam-roller has worked very hard on us. The chief operator of the administrative engine is the District Officer. The despotism of the District officer is less curbed, more real, more terrible, works more havoc on the country, than the despotism of the Provincial and Imperial Satraps. The District officer, when he starts on his official career is in most cases a fairly good man; it is the system that makes him a tyrant. The young civilian during the first two years is personally attached to an experienced senior from whom he learns all the traditions of his heaven-born service; learns how to assume the God, affect to nod, aad seem to shake the spheres. In fifteen or twenty years he becomes a full-fledged despot. If he does not, if he is over-scrupulous about his methods, he is declared unfit for executive responsibilities, and thrust into the Judiciary. The successful District officer—what does the term connote?—goes up in due course to the Provincial and Imperial Secretariats and Executive Councils. The District thus forms the seed-bed of despotism. Genuine political reform in India therefore should begin with popularising effectively the District administration. Everything else will come in due course. The question is not whether Indians or Europeans should preponderate as District officers: the question is whether the District Head should continue to be autocratic, disregard often-times even the orders of his superiors, or whether he should share all his power with the representatives of the people.

That is the central, vital defect even in the latest India Act, making it a mere sham. Nowhere is there any real power given to the people. The village union, the Taluq and District Boards, the "transferred" Provincial departments all are shams built exactly on one and the same model, all dealing with the most superficial aspects of conservancy, education and sanitation. All real power, the decision of the most vital problems, control over all kinds of property, over the revenue, over the expenditure, over the police and magistracy, over litigation, over large industrial schemes, over Educational policy all this enbloc is denied to the people. True reform must start with *complete and effective popular control somewhere*, in some area, however small—be it the village unit—but somewhere in stern reality.

The shadowy old ideal of self-government on Colonial lines, deserves therefore to be revised. A truly national scheme of Indian self-government has

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Our Social Problem and the Bhagavat Gita

By K. S. Ramaswamy Sastri B. A., B. L.

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to be yet seriously thought out and striven for. I wish to repeat, with all the emphasis at my command that we must start with the reality with full, unrestricted, genuine self-government somewhere in some area however small (1) The village as of old must be made the starting point. Every item of village administration, land revenue, irrigation, pastures and village forests, sanitation, education, village roads and lighting, civil and criminal litigation up to a certain point must be vested in the village panchayat. Then only will the more well-to-do, the respectable and qualified of the villagers in future consent to be village officials, as they were of old, as they are *not* now, when village officers have to please every taluq-clerk and police constable, and dance attendance on Tahsildars, and Divisional officers, nay on their favourite dalayats. (2) The Taluq and District Boards must have *real power* given to them to decide and control all inter-village problems, and every department of Divisional and District administration. The decisions of the Board must have a binding power over the Officers concerned. (3) Provincial legislatures must be entrusted with full autonomy including power over the provincial purse. The division of departments into "reserved" and "transferred" is most fanciful and mischievous and is bound to fail. The sooner Diarchy fails the better. (4) The Indian legislature, preferably in two chambers must decide all inter-provincial problems, and must have complete control over Indian finances.

The franchise must be direct, but not universal throughout. The principle must be that every man must be able to vote for all Councils dealing with matters within his comprehension. On this principle universal suffrage may well be introduced in elections to the village panchayat. The practice, historically, was long in use in India; for every villager understands his village problems. To the Taluq and District Boards every adult possessing a certain educational qualification or earning an income above a certain minimum, must be qualified to vote. A higher qualification may be fixed for the Provincial Council, and a still higher one for the Imperial. But no demarcation based on colour, caste or creed must be tolerated. I am prepared to admit too that it may not be possible to introduce the various self-governing Councils into India all in one day. I am prepared to allow full five years for organising thoroughly the Village and District Councils, another five for organising the Provincial, before attempting to introduce full self-government for India. I am prepared to admit that experience gained in lower, more limited spheres is necessary for experiments in wider and complex matters. I contend however that somewhere in an area however circumscribed, complete self-government must be introduced, if from there it is ever to expand and to grow. What have we got now, under the latest Parliamentary statute? Sham self-government everywhere, in every grade. We had the sham before in village panchayats, and in Taluq and District Boards. We are now to have exactly the same sham in provincial "transferred" departments. And this illogical, insane, mischievous sham is going to give us the necessary political education for full self-government! And we are to get the machinery to experiment this illogical sham through equally illogical electorates. All the demoralising influences of party passions, party organisations, class prejudices, vested interests and executive patronage are let loose upon the country. And the sword-thrusts, the mutual throat-cuttings, the fiendish contests, the costly agencies—all these are going to afford to us the necessary training ground. This is the free gift of a free nation. Is the intellectual slavery of the Indian nationalist as far past redemption as that of the moderate? That after all seems to be the real question at issue. Or again, which is at fault—British statesmanship or honesty? Is India's integrity really incompatible with Britain's overlordship? There can be but one answer. Far from being incompatible it is absolutely necessary in the best interests of India, of Great Britain, and of the world at large.

How To Increase The Output Of Foodgrains.

Resolutions of the Board of Agriculture.

People are now anxious by every means to increase the output of foodgrains in India. It may therefore be useful to call attention to the proceedings of the eleventh meeting of the Board of Agriculture in India which was held on the 1st of December last year. It must be understood that this Board of Agriculture is not a Government department. It has no authority to make decisions or pass orders. It is merely an assembly of scientific officers who are working in India for the improvement of agriculture. These officers meet from time to time discuss matters relating to agriculture in India. They submit the result of their discussions to the Government of India for consideration. The meeting held in December was attended by the leading Agricultural and Veterinary officers employed in India as well as by many other gentlemen specially interested in the agricultural questions. The meeting considered many questions connected with the output of foodgrains in India. Perhaps the most important of these was the question of the measures which should be adopted to preserve for the use of our ryots the manures such as oil cakes, bones and fish which are produced in India. It is now well known that the Agricultural Departments in Madras, Bengal and other provinces have succeeded in producing varieties of paddy and other crops which give a larger outturn than the old varieties did. As they give a larger outturn these new crops take more food from the soil. It is therefore more important than ever before that the ryots should give back food to the soil by manuring it thoroughly. The meeting therefore appointed a committee to consider this subject. The committee reported as follows:—It is of the utmost importance that we should preserve for use in this country oilseeds, oil-cakes, bones and fish manure of all kind. Oilseeds such as gingelly, and groundnut contain a large quantity of nitrogen; and this nitrogen is absolutely necessary to prevent the land from becoming infertile. Nothing but nitrogen will do this. The nitrogen which is found in oil-cakes will do it more easily than the nitrogen in any other form. At present India is exporting groundnut and other oilseeds to other countries. For this reason the soil of the country is not receiving the manure which it requires and is therefore unable to give good crops. Besides oil cakes, the bones of dead cattle and other animals and dried fish also contain some nitrogen and in addition phosphoric acid. Experiment has shown that this phosphoric acid is very necessary for Indian soils. It is therefore desirable in the opinion of the committee to keep more of our oilseeds, oil-cakes, bones and fish in the country for use as manure. At the same time it is necessary to teach the ryots the value of these manures. The committee therefore considers that a tax should be put upon all oilseeds and oil-cakes exported from the country. If such a tax is put on the oilseeds and oil-cakes the prices of groundnut and gingelly will become lower and it will be worth the while of ryots to purchase oil-cakes for manure. As to bones and fish manure some members of the committee thought it best to forbid the export altogether. The committee therefore advised the meeting to pass the following resolutions:—

(1) That an export tax be put on oilseeds and oil-cakes.

(2) That the Agricultural officers should advise and assist the ryots to obtain and use such manures.

These proposals were discussed by the meeting. Doctor Coleman pointed out that if a tax were put upon the groundnut exported from the country then the price of groundnut would fall. If all the groundnut grown in India is pressed, it will not be possible to sell all the oil in India and other countries would not buy the oil. He feared that if the price of groundnut fell many ryots would suffer while only a few ryots would benefit if the price of groundnut cake became lower. But the majority of the meeting held that it was desirable to put a tax on the export of groundnut and other oilseeds so that the price might be reduced and the oilseed cake might be kept in the country. The majority of the meeting also approved the resolution that the export of the bones and fish manure should be altogether stopped though Dr. Mann contended that it might cause hardship to many if this important trade were suddenly stopped. The meeting submitted these resolutions to the Government of India which will consider them. In another leaflet an account will be given of the discussions of the meeting on certain other subjects.

—*Publicity Bureau.*

College of Agriculture Coimbatore.

[*From the Publicity Bureau.*]

In reporting the results of the final examination for certificates held in 1919 at the College of Agriculture, Coimbatore, the Director of Agriculture called attention to defects in the quality of students seeking training in the Coimbatore College. The Government thereupon appinted a committee consisting of

1. R. C. Wood, Esquire, M. A.
2. The Hon'ble Rao Bahadur V. K. Ramanuja Achariyar Avergal.
3. The Hon'ble Rao Bahadur T. Balaji Rao Nayudu Garu.
4. H. Champion, Esquire, M. A., and
5. The Reverend S. D. Bawden

to consider how the standard for the diploma and certificate examinations of the Agricultural College, Coimbatore, could be raised.

The committee's attention was specially invited to the question of the feasibility

1. of attracting a better class of students ; and
2. of improving the training given at the College.

It will be remembered that at present the Agricultural College, Coimbatore, grants certificate in Agriculture to men who undergo a two years course in practical agriculture. Students who show special merit in this course are permitted up to a number of twenty to take a further course of 1½ years in the Sciences allied to Agriculture. These students, if they complete their course satisfactorily, receive a diploma and are eligible for posts in the upper subordinate and the Provincial Services of the Agricultural Department. Doubts have however recently been expressed as to the adequacy of the grounding in Agricultural Science possessed by those who present themselves for the final examination for the diploma and the college authorities represent that the defective general education of those who seek admission to the college renders many of them incapable of benefiting by specialized scientific instruction.

The committee have recommended (1) in order to attract a better class of students

a that the pay and prospects of services in the department should be materially improved:

b. that touring officers of the department, at any rate in the lower grades should receive special treatment in the matter of travelling allowances ;

c. that scholarships, to be awarded by the Director of Agriculture, should be allocated to particular districts and classes:

d. that the question of affiliation of the College to the university should be examined.

2. In order to remove the difficulty of teaching in a single class men of higher and lower educational attainments.

e. that the certificate and diploma course at the college should be separated from the outset and that it might be desirable to permit exceptionally promising students to pass, at the end of the first year certificate course to the beginning of the first year diploma course.

The Hon'ble Mr. V. K. Ramanuja Achariyar has added a minute to the recommendations of the Committee drawing attention to certain points which will be referred to lower down.

The Government intend to consider separately proposals connected with the improvement of the pay and travelling allowance of the touring officers of the department and the question of affiliating the College to the University. They have decided as recommended by the committee to separate from the outset courses for students seeking a mere certificate from those who wish to qualify themselves for diploma. In future the diploma courses will be open to men who have attained the University Intermediate standard. Admissions will be restricted to 20 students each year and the course may possibly be cut down from 3½ years to 3 years. The Directorof of Agriculture has been instructed to investigate the possibility of thus shortening the course.

The Government have also decided on the recommendations of the Director to permit him to award annually 20 scholarships of the value of Rs. 25 per mensem each to students to be admitted to the diploma course who require such encouragement. Tution and lodging will as hitherto be provided free.

The Director has been instructed to arrange to introduce the new diploma course from the current year and to advertise for applications from intermediate candidates. He has also been advised to keep vacant a few higher grade appointments so as to be in a position to offer appointments to students who have obtained the diploma. In drawing up a detailed syllabus for the new diploma course the Director has been requested to pay special attention to the remarks of the Hon'ble Mr. V. K. Ramanuja Achariya emphasizing the importance of practical agricultural work for students at the College.

The Hon'ble Mr. V. K. Ramanuja Achariyar has also drawn attention in his minute to the necessity for bringing the teaching at the College up to a standard adequate to turn out diplomates fit to occupy the higher posts in the Agricultural Department. The Government have pointed out that this end will be partly achieved under the new scheme of separate courses. It will receive further consideration in giving effect to the recommendations of the Public Services Commission regarding the provision of facilities in the Provincial Agricultural College for imparting higher standard of teaching.

The Hon'ble Mr. V. K. Ramanuja Achariyar has also suggested that a post in the Provincial Service should be guaranteed to the first diplomate of each year. The Government find the standard reached by diplomates under the present system is not sufficiently high to qualify them for direct appointment to the Provincial Service. But the Director of Agriculture has been requested to consider and report whether the suggestion can be adopted after experience has been gained of the standard of knowledge attained by the diplomates under the new scheme.

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Medical.

Vaccination: A Fallacy.

BY N. F. BILIMORIA.

(From the *Indian Humanitarian.*)

(*continued.*)

Dr. John Collins, after having performed the duty of a Public Vaccinator for years, resigned in disgust, using the following language in his letter of resignation:—

'Were I to tell you a tithe of the horrors that I have witnessed arising from vaccination your blood would stand still in your veins. Vaccination gives rise to loathsome disease and it confers absolutely no protection against small pox.'

And hear what his son says:

Sir W. J. Collins, M. D., M. S., M. P., Physician to Royalty, and Member of the Royal Commission on Vaccination, in a report of St. Bartholomew's Hospital, September 10th 1881, states:—'In 1805 an Anti-Vaccinator, Dr. Moseley, discovered that *syphilis* was communicable by vaccination: it was not until 70 years later that the majority of the profession were convinced of the fact............ In 1877 Mr. Jonathan Hutchinson published full and detailed accounts of 24 persons who had been syphilised by vaccination, and he adds that 'there can be no doubt that the dangers of 'transmitting syphilis is a real and a very important one.'

Now as to erysipelas. Many instances are on record in which erysipelas has supervened from one or two weeks after vaccination; perhaps the most notable of these is a little outbreak which occurred at Gainsborough in 1876...... Sixteen children were vaccinated with Government Lymph by the public vaccinator; in eleven erysipelas followed and six died of it...... From 1865 to 1871, 96 deaths were recorded as due to erysipelas after vaccination.' One is told almost *ad nauseam*, that the occurrence of erysipelas or skin-disease after vaccination is purely accidental, or that it was all the child's fault, or the result of the combination of some ill-understood meteorological conditions, in fact anything but vaccination.' That was not Jenner's opinion at all: he looked on accompanying erysipelas as the stamp of genuine cow-pox, and on one occasion obtained his lymph from 'an extensive inflammation of an erysipalatous kind appearing without any apparent cause on the upper part of the thigh of a sucking colt.'...... That pyœmia occasionally follows vaccination, I suppose, no one is prepared to deny. I have myself known two fatal cases of blood-poisoning directly due to this cause......That *tubercle* or *scrofula* can be engendered or intensified by vaccination is no new theory. Dr. Squirrell, an Anti-Vaccinator, suggested it 70 years ago, and now that a belief in the inoculability of tubercle is gaining ground it will probably not be long before this danger is considered as real as that of vaccino-syphilis Prof. Cohnhein declares that the test for tubercle is simply this, that the virus inoculated on a guinea-pig will produce tubercle. Now Wilson Fox has shown that vaccine lymph inoculated on a guinea-pig does produce tuberculosis: *ergo* vaccine lymph is tubercle. Again, the equine analogue of scrofula is glanders, farcy or grease, three varieties of the same thing, and this, according to Jenner, was the source of 'the true and not the spurious cow-pox.'

We are well aware that the modern child is generally weak, and defective in various ways. The Compulsory Vaccination Act has ruined many a robust and healthy child constitutionally and we always complain of decayed teeth, defective eye-sight, nose troubles and continued ailments, among little children. What are all these due to? Dr. H. V. Knagg's name is not unknown among the medical men. He writes in the 'Morning Leader,' 9th August 1905: —'Since I was subject to the indignity of police court prosecution, I am glad to say that I have taken a most active part in turning the searchlight of publicity upon laws which compel a parent to instill a disease into the pure blood of an infant, a disease too, which will largely account for the decay of the teeth, the defective eyesight, the widespread prevalence of nose troubles, and other signs of physical deterioration, which are so evident at the present time.'

Consumption is another general complaint. Professor Alexander Wilder, M. D., Professor of Physiology, U. S. Medical College, New York, in a long article in *The Vaccination Inquirer*, Vol. IV, pp. 21-22, gives three hypothesis, in which we find consumption included:—

'1. No proof whatever, from scientific sources exists or is pretended to exist on behalf of vaccination.

'2. Small-pox has become more and more prevalent in England, more and more fatal, since vaccination has been made compulsory.

'3. Consumption is most rife where vaccination is most general.'

Another authority, Prof. Alexander M. Ross Vice-President of the Association of Hygienists of America, (St Louis), declares in 'Best Authorities of the World on Vaccination,':—'I know full well that vaccination sows broad cast the seeds of many filthy *diseases of the skin, the blood, the hair, the eyes, which are transmitted from generation to generation*—an ever-abiding curse to humanity.'

And all these Things have given us more hospitals and innumerable doctors than we naturally require.

We have learnt these on best authorities, from men who have studied the question, so deeply and have passed best years of their life, some of them vaccinators themselves. They have enlightened us about the ugly illegetimate progeny of vaccination in the form of numerous diseases; and yet, while I am writing this, the Bombay Presidency annual official vaccination report (1918-19) which has been just published, informs us that out of six lakhs vaccinated not a single case is recorded during the period under notice of other diseases arising out of vaccination, though Dr. J. D. Dhruva, a pro-vaccinist, in a controversial article in the 'Sanj-Vartman,' June, 1, 1918, admitted having a child of a Vakil attacked by 'choleraic-diarrhoea three days after vaccination, and died.' We do not know what is going on in India in the vaccination department

MANIPULATION OF STATISTICS.

We have seen above other diseases culminating from vaccination, and whenever deaths occur by these diseases they are attributed to these progeny instead of to the *Primary* cause Vaccination. Thus vaccination is protected while concocting the statistics. Not only this, wrong death-certificates are prepared deliberately. Mr. Alfred Milnes, M. A, F. S. S., in debate at Willesden, March 17, 1885, said that at Norwich they found that 'there were four cases, and vaccination was mentioned on the death-certificate of only one—that is four to one. In Gainsborough there were eight destroyed, and vaccination was mentioned on the death certificate of none. That makes it 12 to 1.' Dr. Wm Hitchman, M. R. C. S., Consulting Surgeon to the Hospital for Skin Diseases and late Public Vaccinator, Liverpool, 1886 supports this view, and declares:—'Vaccination, if worthy of respect would need no compulsion for its acceptance; but worse still, its own *cooked statistics* prove it to be an imposture, Jest and pretence. I have ceased to poison the people or taint the blood of their children with an ineradicable malady.' Surgeon Henry May made a candid confession in the 'Birmingham Medical Review,' while saying that

> 'A death from vaccination occured not long ago in my practice, and although I had not vaccinated the child, yet in my desire to preserve vaccination from reproach, I omitted all mention of it from my death-certificate.'

And this is the general trend of mind of medical men who are authorised to grant such certificates. Again, measles, chicken-pox, etc., which very seldom kill, are calculated in small-pox to manipulate figures, while deaths from diseases subsequently produced by vaccination are counted as such to protect vaccination. Besides the above tactics of the interested person, the "worship-

pers of vaccination' in the early part of the history, when there was no regular registration of deaths by small-pox or vaccination, took advantage of the occasion, and tried to show exorbitant death rate of small pox, on some occasion as six times greater than reasonable figures, to advocate and propagate vaccination. This fallacy was exposed by Professor Alfred Russel Wallace, in his marvellous work, 'The Wonderful Century,' chapter on 'Vaccination a Delusion.' Other mis-statements can be found in the same book.

VACCINATION AND EPIDEMICS.

ENGLAND.

Now, let us have a glance at the early history of this medical fad. There is a paper published in the 'Medical Observer' of 1810, by Dr. Maclean, which was placed before the Royal Commission by Mr. Wm. Tebb, which gives 535 cases of *small pox after vaccination, of which* 97 *were fatal.* He also gave 150 *cases of diseases from cow pox,* with the names of ten medical men, including two Professors of Anatomy, who had suffered in their own families from vaccination.' It was too late to mend matters, however, and the fraud is perpetuated to this day.

Now, coming nearer to our time, Dr. Edgar M. Crookshank, M. D., A. M., author of the most exhaustive work on the 'History and Pathology of Vaccination,' writes:—'Vaccination was made compulsory in England in 1853—but epidemics followed in 1854-55-56 culminating in the terrible epidemic of 1871-72, with more than 42,000 deaths. Epidemics followed in 1877 and 1881.'

The proper test of vaccination as a specific or protective of small-pox is the period of epidemics, and here the system has often failed ignominously up to the present time. If it protects individual it must protect nations; but curiously enough, the disease is more prevalent and epidemic wherever the system is forced upon a nation by law. The countries where re-re-vaccination is compulsory suffer the most by small-pox in virulence.

EPIDEMICS CAUSED BY VACCINATION.

The greatest epidemic of small-pox where any comparatively reliable statistics are available, happened in England after eighteen years of compulsory vaccination. 'The Lancet,' July 15, 1871, states:—'The deaths from small-pox have assumed the proportions of a plague. Over 10,000 lives have been sacrificed during the past year in England and Wales......In London 5,641 persons have died of small-pox since the beginning of the year, (i.e., within six months).........Of 9,392 patients who have been admitted to the small pox hospital, under the management of the Metropolitan Asylums Board, no less than 6,854 has been vaccinated that is, nearly 73 per cent. of those attacked, and the deaths this year in the whole country at 10,000, it will follow that more than 122,000 vaccinated persons have suffered from small-pox.

In the first fifteen years, we are told, after passing of the Compulsory Vac. Act, in England (1854-61), there died of small-pox in England and Wales 54,700. In the second fifteen years (1869-83), under a more severe law, when the Government claimed 95 per cent. of all children born were vaccinated, the deaths rose to 66,447, making a total of 121,147 for the thirty years.

THE 'CONSCIENCE' CLAUSE.

The Compulsory Vaccination Act was amended in England which provided the 'Conscience Clause,' requiring parents to make a declaration before a magistrate to the effect that they conscientiously believe that their child will suffer by vaccination, and thus thousands of children remained unvaccinated and were saved from untimely deaths and suffering. The result was that according to the last Report, there were only three deaths by small-pox in England and Wales; all these three were adults and were vaccinated. There were nine deaths from cow pox itself and from diseases produced by vaccination, though they were also vaccinated. This in a population of about 3,50,00,000.

Bombay and Presidency—a comparison—Let us see *en passant* the state of things in Bombay during the same period. According to the Sanitary Commissioner's Report, in the Presidency there were 8,063 deaths in a population of 20,000,000. In the city of Bombay alone in a population of about 12 lakh in February 1918 occurred 243 deaths by small-pox, and in the month following as many as 339 deaths by the same epidemic, although Bombay and the Presidency are protected by the strict vigilance of the Compulsory Vaccination Act, a Medical Bureaucracy, and the city holding an undeserved motto *Urbs prima in Indis.* The secret of the diminution of the death-rate in England is—*The observance of the laws of sanitation,* and not vaccination.

GERMANY.

The provaccinists always boast of and point out Germany, Prussia and Japan as the best protected countries immune from small-pox, as there are laws compelling every person born to be vaccinated, re vaccinated and re-re-vaccinated every five years or at certain intervals. And what do we see there.

In the epidemic of 1870, 'Berlin alone had 16,038 *vaccinated* cases of whom 2,240 were under 10 years of age, and of these vaccinated children 736 died. And every city and town in Germany told a similar tale; in many instances *every sufferer* was a vaccinated person.'

According to the *Lancet*—

'Germany is regarded as being the best prepared of all European countries to resist attack by small-pox; but the disease has been epidemic in North Germany during the first seven months of 1917.'—*The Lancet,* September 22, 1917.

A telegram from Amsterdam states:—

'According to the German papers the epidemic of small-pox in Western Germany is increasing. About 900 new cases have been reported within the last five days.'

It has been admitted, on the authority of Prof. Kirchner, that in 1917.—4,000 cases of small-pox with more than 400 deaths occurred in Germany. But Dr. Bruce Low says that there are grounds for believing that the German authorities, for reasons of their own, have been trying to minimise the gravity of the outbreak.'

PRUSSIA.

In Prussia the vaccination law is very rigorous. According to the Prussian law passed in 1834, says Dr. Hadwen, in addition to primary vaccination, every child had to be vaccinated over and over again when be started upon his school-life; he had to be re-vaccinated on going from college to college; and again re-vaccinated when he entered the army;......And so severe was the Act that, if any man refused to be vaccinated, it was ordered that he should be held down and vaccinated by force; and so thoroughly was it done that he had to submit to ten insertions of cow-pox in each arm! No woman even could be married unless she brought, along with her marriage licence, the evidence that she had been vaccinated.'

And with such a strict law, in the epidemic of 1871-2 the deaths from small-pox in Prussia and Bavaria alone amounted to a total of 133,010.

JAPAN.

This country has rigidly enforced re-vaccination to the degree that every citizen has been inoculated from *one to seven times* every five years, according to age. Yet, after twenty years' enforcement, Japan has had the worst small-pox epidemic in her history. According to the official Government records, 'during the seven years between 1886-92 Japan suffered 38,979 deaths from post-vaccinal small-pox, while 156,175 cases of vaccinated small-pox were officially notified. During 1907-08 Japan had 19,101 cases of small-pox with 6,273 deaths. Again, in 1917, from May 16 to June 17, in one month there were 213 cases of small-pox with 71 deaths, a mortality rate of over 33 per cent.

SCOTLAND.

In contrast with the above let us have a glance at Scotland, one of the less vaccinated countries in Europe. According to the Registrar General's 53rd Annual Report on Vaccination, which is the latest, no deaths from small pox were registered during the year 1917. Continuing, the Report says, 'In 1916 there was one; in 1915, two; in 1914, one: and in 1913, none.' The Report of the Local Government Board for Scotland for 1918 was recently issued, in which it was stated that there were 11 cases of small-pox in Scotland, but *no deaths* in 1918. Thus in the six years, 1915-18, there had only been four deaths from small-pox! In the six years previous to the passing of the 'Conscience Clause,' 1870-75, the small pox deaths in Scotland were no less than 6,452, and in those days vaccination filled the land. However, speaking of vaccination during 1916, the Registrar-General says:—'The conspicuous feature of the vaccination statistics' is the continued increase in the proportion of children exempted from vaccination...... Before the passing of the Vaccination (Scotland) Amendment Act, approximately six children in a hundred escaped vaccination, but of those whose births were registered in 1917, approximately 42 in each hundred did so.' Can anything more be said?

LEICESTER.

Let us now turn our attention to Leicester, a city almost entirely free from small-pox as well as from vaccination, It is the most unvaccinated country in England. 'In the whole of the nineteen years 1878-96 inclusive,' says Prof. Wallace, unvaccinated Leicester had so few small-pox deaths that the Registrar-General represents the average by the decimal 0.01 per thousand population equal to ten per million, while for the twelve years 1878-89 there was less than one death per annum! Here we have *real* immunity, *real* protection; and it is obtained by attending to sanitation and isolation, coupled with the almost total neglect of vaccination.' For this place I earnestly recommend the reader to go through a most interesting book, 'Leicester—Sanitation *versus* Vaccination' by Mr. J. T. Biggs, J. P. It is full of statistics, diagrams, &c., and gives us a comprehensive account of the way in which Leicester has defied the vaccination laws of England, and of the unique results which have followed the famous 'Leicester Method' of dealing with small-pox.

Thus the foundation of vaccination is based, and its creed perpetuated to the present time, on false assumptions. There is neither science, nor reason, nor even common-sense.

(To be continued.)

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Miscellaneous.

The four Strings of Life's Instrument.

BY THE REV. ROBERT G. ARMSTRONG.

Of all the instruments of music ever perfected the violin ranks first. It is easily the queen of the orchestra. Within its bosom is the pathos of sorrow, the glad note of joy, the burning heat of desire, the soft melody of love, the wail of distress. In the hands of a master the violin is a voice speaking the hopes and aspirations, the fears and the conflicts of the human soul. Only the human voice has the freedom of expression to be found in the violin.

These lives of ours are violins giving forth music, sometimes discordant, sometimes full of melody. It makes all the difference in the world who draws forth the notes. If the master's hand is upon the instrument the notes are sweet and musical. If lesser hands touch the strings the notes are not so sweet nor so full of music.

WHEN SOUL SPEAKS THROUGH MATTER.

Four strings upon the violin produce the medium for the music. As these strings are touched by the finger and the bow there is drawn from within the violin notes that reflect the heart and soul of the player. The more the man is master of his instrument the more that instrument speaks the soul of the man. In the master's hands the violin becomes a living thing, animate with the spirit and soul of the master. These four strings become vocal cords uttering in choicest language the feelings of the heart.

The first of these four strings, to commence at the right, is the E. Upon it are played the higher notes, those long runs that climb up higher and higher like birds seeking high heaven. The E string vibrates with the more joyous music. It is full of energy and life. The dancing fairies and the whispering winds find their tongue in this little thread. Upon it is produced the rustling of the leaves of trees in the forest, the music of falling waters, the whispers of the angels. Upon it is produced the stirring call to life and energy, the upward push and surge, the aspirations of the soul.

THE E STRING OF HUMAN LIFE.

Is there an E string to this instrument we call life? I find there is. It is faith.

Faith is the string that draws forth from within us those high aspiring notes that draw us onward and upward. Faith is the string upon which the music of life and energy is played. When faith is broken then only the lower registry of the instrument is of use. The whispering of trees, the babbling of brooks, the twitter of birds gives way to the sombreness of the other strings of the instrument. Faith is the E string upon which the very highest hopes may find expression, through which the deepest desires of the soul can find their utterance.

The A string comes next. It is a strong, beautiful string. Whereas the E string often breaks, the A string seldom breaks. Upon it is played much of the sweet melody, the body of the song. The strong martial notes find their finest response coming from the A string. One feels a strength and sureness there, a dependability; one can even use the A string in the case of an emergency to fulfil part, at least, of the mission of the E string. One cannot soar quite so high, nor be quite jubilant, but the faithful A string gives of its best, and without it the E string would be of little use.

THE CREATOR OF SOUL HARMONY.

There is an A string on this instrument we call life. It is the string of service to bring the melody

and the harmony into life. Faith is of little use without service. Faith depends upon service to keep it sweet and strong, as in the words of the hymn—

In work that keeps faith
Sweet and Strong.

It is service that makes life sing with a quiet melody that speaks of inner peace. It is service that enriches lfe, gives depth and meaning to the energy and joy of the higher string.

The next string of the violin is the D; still stronger, seldom breaking, giving resonance and power to the tones of the violin. It is the D string that gives most towards body and richness of tone for the instrument. Upon it may be played the deeper melodies of life. Upon it is usually played the quieter lullaby of the mother. There is not the flexity to the D string that there is in the A and the E. But there is a strength and a depth of tone that has its own contribution to make to the richness and the beauty of the music.

THE RESONANCE AND POWER OF LIFE.

The D string of this instrument of life is friendship; not a sham, superficial type of friendship, but the real friendship that binds heart to heart and purpose to purpose, strong as steel, seldom breaking. Friendship gives resonance and power to the tones of life. The man who has no friends lacks depth, lacks power. His instrument of life is a shell giving forth only a dry, cracked sound. The strength of the D string is gone. The richness of tone is lacking. Even the tenderer notes of the quiet songs of love are missing. The instrument of life is not complete without the D string of friendship.

The fourth string, G, is unlike its fellows, in being wound with silver wire. The G string gives the background and the depth to the tones of the violin. A man often plays his violin without the E string. I have never heard a man attempt to play his without the G string. The beauty and tone of the instrument depends in large measure upon the background of the G string. Even when not actually played upon it is giving a contribution to the music in the undertones produced when other strings are used. The master knows the value of playing accurately in order to produce the full value of those undertones which come in largest measure from the G string.

THE VOICE THAT SPEAKS IN EVERY NOTE.

What is the G string of this instrument of life? It is God.

God is the background of life, the Giver of depth and tone to life. Without God one loses the richness of the undertone, those echoing notes reflecting the fulness of God. Without God the other strings of life are flat and valueless. The beauty and tone of life depend upon God. When the instrument is rightly used God speaks in every note that is played. The G string of the instrument vibrates in response to the tones of the D and the A and the E.

So we have the four strings of the violin covering all the range of the human experience, upon which one can bring forth the full language of the soul. But one string alone upon the instrument is not of much use. Each string contributes to the full value of the other three. Each string has its own value and it has a contributing value. Energy and life is good. But energy and life is much stronger and better when braced by service and friendship built upon God. God is powerful. But God cannot do His work here without His children to help Him. He depends upon the full-toned instrument.

THE CAUSE OF HUMAN DISCORD.

Once in a while one finds a false string upon his instrument. It cannot be tuned rightly. It gives a jarring note. It fails to harmonize with the other strings. The string is cast aside. So it must be with every string upon the instrument of life that does not harmonize with faith, friendship, service and God. The false string will spoil the beauty and tone of all the other three strings. If we would have the rich, full tone of life we must see that the instrument is strung with true strings, free from the harsh and jarring tone of the false string.

Of course there are various kinds of violins. The Stradivarius, the Amati are instruments of almost perfect form and beauty. One pays hundreds of pounds for instruments of that kind. But one can pay a few shillings and get the form of an instrument. All violins have not the same value.

We see about us these instruments of life, some rare and rich, others cheap and apparently valueless. The instruments are not all the same. Even instruments of the same value give forth a different sound. The Amati may bring the same price as the Stradivarius, but the tone will be different.

WHEN THE MASTER TUNES THE INSTRUMENT.

Yet this is true, put a poor instrument into the hands of a master and the rarest tones will issue forth. Put the finest instrument in the hands of a novice and it will sound like a toy shop product. The passengers of an ocean liner were harassed by the screechings and wailings of a violin in the hands of an unskilled player in the steerage. One day a man went down to the steerage deck, took the cheap instrument in his hands, adjusted a string or two and placed the violin under his chin. Ah, the soul of an artist spoke then from that despised instrument. Ole Bull was a master.

All of us are potential Stradivarii. Let the Master adjust the sound post, put on new strings, and though we consider this instrument of life of the very meanest order, yet there will issue forth such strains of harmony and melody as we had never dreamed of. The E string of faith will tingle with joy and energy. The A string of service will reach out its appealing melody. The D string of friendship will clasp men close to us. The G string of God will bind all harmony together with the harmony of the music of the angels.

It needs a Master hand to draw out the sweetest, finest music contained within these instruments of our lives.

—Great Thoughts.

Continued from page 83

of an æsthetic intuition at all. At the best he is likely to find that it is mixed and various; that fragments of æsthetic vision jostle with unsubordinated intellectual judgments.

But, in regarding the work of art as a thing in itself, he will never forget the hierarchy of comprehension, that the active ideal of art is indeed to see life steadily and see it whole, and that only he has a claim to the title of a great artist whose work manifests an incessant growth from a merely personal immediacy to a coherent and all-comprehending attitude to life. The great artist's work is in all its part a manifestation of the ideal as a principle of activity in human life. As the apprehension of the ideal is more or less perfect, the artist's comprehension will be greater or less. The critic has not merely the right, but the duty, to judge between Homer and Shakespeare, between Dante and Milton, between Cezanne and Michael Angelo, Beethoven and Mozart. If the foundations of his criticism are truly æsthetic, he is compelled to believe and to show that among would-be artists some are true artists, some are greater than others. That what has generally passed under the name of æsthetic criticism assumes as an axiom that every true work of art is unique and incomparable is merely the paradox which betrays the unworthiness of such criticism to bear the name it has arrogated to itself.

The function of true criticism is to establish a definite hierarchy among the great artists of the past, as well as to test the production of the present; by the combination of these activities it asserts the organic unity of all art. It cannot honestly be said that our present criticism is adequate to either of them.

Olla Podrida.

The matrimonial Advertiser has made his re-appearance in New India. Everything New must appear in New India, is it not? What does he want now? "Wanted a fair, *smart looking* girl, past puberty, for a fair young Telugu Smartha Brahmin bachelor. Well educated and with good means and position. *Apply with Photo* today." He is a ray, is it? A ray from where. O smart looking girl, please don't forget the photo!

* * *

Meantime, M. Clemenceau is pleading for larger French families. He is evidently going to apply to storks to obligingly bring new babies to France!

* * *

Of all the new forms of wisdom—I assure you, not in Gotham—the twenty club is the most wonderful. Is the club so called because this is the twentieth century or because it will consist of twenty members always and will proclaim "we are twenty" (not "we are seven.")

* * *

In the Indian political sky, meteors course with dazzling and baleful brilliance. All sorts and types of pseudo-orators are stumping the country. Well! let us wait and see!

* * *

A recent issue of the Review of Reviews shows that drink prohibition in America is more a newspaper wonder than anything else. Erosions are frequent; and drug is stepping in to replace drink. This is what is called modern reform. It is all Pussyfoot, you know!

* * *

The Kaiser is being sought to be popularised in Germany. The wonders of German culture are not yet ended!

* * *

Quite recently in complementing woman lawyers in England, the Lord Chanceller compared a lawyer to a Jockey. Why tell all that to the ladies? Is it because the grey mare is the better horse?

* * *

The Diamond Queen—that was the name of a great diamond thief—has self-exiled herself from the world. How many new professions and arts are starting up in the world?

SCRUTATOR.

Correspondence.

Dear Sir,

The Co-operation of every Hindu organ (especially your renowned journal) is earnestly solicited in the work of promoting the efficiency of the Hindu College of Divinity (Upadeshak Mahavidyalaya) maintained by the Sri Bharat Dharma Mahamandal at its headquarters in Benares since the year 1913.

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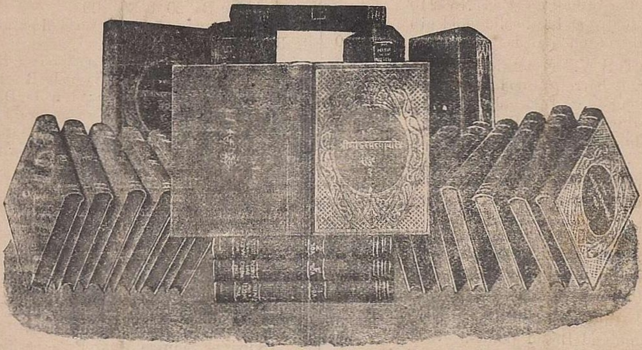

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